/40 cont./

415 492 [283] Now and then the receptacles are also replaced by two pouchlike pack-holders (ol deretâl, el derēta), one tied on the other. These have the oval shape of a shield and consist of a wooden frame that is covered with a plaited work of leather thongs or ropes. Otherwise they serve to hold the pack loaded on the donkey and sometimes also on oxen. Mats are unknown; dressed neat-skins take their place. Mortars are also unknown.

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III.

000 Closer family relationships. -- Kinship designations. -- Terms of address for relatives.

602 [613] [614] Since every tribe and every lineage are descended from a tribal ancestor, the tribal and lineage members consider themselves more or less distant relatives. The family, one's own as well as, ascending, those of the father and of the mother, forms the closer [611] relationship. The child follows the father's family (father right). [672] Relatives are not responsible for punishable offenses, fines, or debts of a relative. Legally they need not support them either in connection with impoverishment or release from captivity; it is such a general custom, however, that probably no one ever evades it.

601 /41/ The Masai language is poor in particular kinship designations: most of them are made up of words for father, mother, brother, sister, son, daughter, etc.

Father: baba.

Mother: jējo.

Another wife of the father: eŋg afhji e jējo.

Principal wife: e' ŋgorojoni kitok, that is, the great woman, or en āltero eŋg aŋ, that is, the first in the kraal.

Every other wife: e' ŋgorojoni.

Brother (1):

1. Brother and sister come from the same wife, half brother and half sister from different wives of the same father.